The egyptian book of the dead.

By peter le page.

Chapter 125.

Hall of righteousness.

Part 1.

Said on arriving at the hall of righteousness, that n may be loosed from all the sins which he hath committed and that he may look upon the divine countenances.

He saith : hail to thee, mighty god, lord of righteousness !

I am come to thee, oh my lord : i have brought myself that i may look upon thy glory. I know thee, and i know the name of the forty-two gods who make their appearance with thee in the hall of righteousness ; devouring those who harbour mischief, and swallowing their blood, upon the day of the searching examination in presence of unneferu.

Verily, 'thou of the pair of eyes, lord of righteousness' is thy name.

Here am i ; i am come to thee; i bring to thee right and have put a stop to wrong.

I am not a doer of wrong to men.

I am not one who slayeth his kindred. I am not one who telleth lies instead of truth.

I am not conscious of treason.

I am not a doer of mischief.

I do not exact as the first fruits of each day more work than should be done for me.

My name cometh not to the bark of the god who is at the helm. I am not a transgressor against the god.

I am not a tale-bearer.

I am not a detractor.

I am not a doer of that which the gods abhor.

I hurt no servant with his master.

I cause no famine.

I cause not weeping. I am not a murderer.

I give not orders for murder.

I cause not suffering to men.

I reduce not the offerings in the temples.

I lessen not the cakes of the gods.

I rob not the dead of their funereal food. I am not an adulterer.

I am undefiled in the sanctuary of the god of my domain.

I neither increase nor diminish the measures of grain.

I am not one who shorteneth the palm's length.

I am not one who cutteth short the field's measure.

I put not pressure upon the beam of the balance.

I tamper not with the tongue of the balance.

I snatch not the milk from the mouth of infants.

I drive not the cattle from their pastures.

I net not the birds of the manors of the gods.

I catch not the fish of their ponds.

I stop not the water at its appointed time.

I divide not an arm of the water in its course.

I extinguish not the lamp during its appointed time.

I do not defraud the divine circle of their sacrificial joints.

I drive not away the cattle of the sacred estate.

I stop not a god when he cometh forth.

I am pure, i am pure, i am pure, i am pure.

My purity is that of the great bennu in sutenhunen, for i am the nose of the lord of air, who giveth life to all mortals ; on the day when the eye is full in annu, on the last day of mechir ; in presence of the lord of this land.

And i am one who see the fulness of the eye in annu, let no harm come to me in this land, in the hall of righteousness ; because i know the names of those gods who make their appearance in it.

Part 2.

1.

Oh thou of long strides, who makest thine appearance in annu ; i am not a doer of wrong.

2.

Oh thou who holdest the fire, and makest thine appearance in cher-aba ; i am not a man of violence.

3.

Oh thou of the nose, who makest thine appearance at chemunnu ; i am not evil minded.

4.

Oh eater of the shadow, who makest thine appearance at elephantine ; i am not rapacious.

5.

Oh thou facing-backward god, who makest thine appearance at re-stau; i am not a slayer of men.

6.

Oh thou of lion form, who makest thine appearance in heaven ; i am not fraudulent in measures of grain.

7.

Oh thou whose eyes [pierce] like swords, who makest thine appearance in sechem ; i commit no fraud.

8.

Oh thou of fiery face, whose motion is backwards ; i am not a robber of sacred property.

9.

Oh breaker of bones, who makest thine appearance in sutenhunen ; i am not a teller of lies.

10.

Oh thou who orderest the flame, who makest thine appearance in memphis ; i am not a robber of food.

11.

Oh thou of the two caverns, who makest thine appearance in amenta ; i am not sluggish.

12.

Oh thou of the bright teeth, who makest thine appearance in the unseen land ; i am not a transgressor.

13.

Oh eater of blood, who makest thine appearance at the block; i have not slaughtered the sacred animals.

14.

Oh eater of livers, who makest thine appearance at mabit; i deal not fraudulently.

15.

Oh lord of righteousness, who makest thine appearance in the place of righteousness ; i am not a land-grabber.

16.

Oh thou who turnest backwards, who makest thine appearance in bubastis ; i am not an eaves-dropper.

17.

Oh aati, who makest thine appearance at annu; i am not one of prating tongue.

18.

Oh tutu, who makest thine appearance in ati ; i trouble myself only with my own affairs.

19.

Oh uammetu, who makest thine appearance at the block ; i commit not adultery with another's wife.

20.

Oh maa-antu-f, who makest thine appearance in pa-amsu, i am not unchaste with any one.

21.

Oh thou who art above princes, and who makest thine appearance in amu ; i do not cause terrors.

22.

Oh chemiu, who makest thine appearance in kauu ; i am not a transgressor.

23.

Oh thou who raisest thy voice, and makest thine appearance in urit ; i am not hot of speech.

24.

Oh divine babe, who makest thy appearance in annu ; i lend not a deaf ear to the words of righteousness.

25.

Oh high-voiced one, who makest thy appearance in unsit; i am not boisterous in behaviour.

26.

Oh basit, who makest thine appearance at the shetait; i am not the cause of weeping to any.

27.

Oh thou whose face is behind thee, and who makest thine appearance at thy cavern ; i am not given to unnatural lust.

28.

Oh thou, hot of foot, who makest thy appearance at even ; i indulge not in anger.

29.

Oh kenemtu, who makest thine appearance in kenemit ; i am not given to cursing.

30.

Oh thou who earnest thine own offering, and makest thine appearance in syut ; i am not of aggressive hand.

31.

Oh thou who hast different faces, and makest thine appearance in net'efit ; i am not one of inconstant mind.

32.

Oh busy one, who makest thine appearance at utenit ; i do not steal the skins of the sacred animals.

33.

Oh thou horned one, who makest thine appearance at sais; i am not noisy in my speech.

34.

Oh nefertmu, who makest thine appearance in memphis; i am neither a har nor a doer of mischief.

35.

Oh tem-sepu, who makest thine appearance in tattu ; i am not one who curseth the king.

36.

Oh thou who doest according to thine own will, and makest thine appearance in tebua ; i put no check upon the water in its flow.

37.

Oh striker, who makest thine appearance in heaven ; i am not one of loud voice.

38.

Oh thou who makest mortals to flourish, and who makest thine appearance at sais ; i curse not a god.

39.

Oh thou of beautiful shoulder, who makest thine appearance at ....; i am not swollen with pride.

40.

Oh neheb-kau, who makest thy appearance at thy cavern ; i have no unjust preferences.

41.

Oh thou of raised head, who makest thine appearance at thy cavern ; i have no strong desire except for my own property.

42.

Oh thou who liftest an arm, and who makest thine appearance in the netherworld, i do not that which offendeth the god of my domain.

Part 3.

[said upon approaching to the gods who are in the tuat.]

Hail ye gods, i know you and i know your names ; let me not be stricken down by your blows : report not the evil which is in me to the god whom ye follow. Let not reverse of mine come to pass through you.

Let not evil things be said against me in presence of the inviolate one ; because i have done the right in tamerit.

I revile not the god : let not reverse of mine come to pass through the king who resideth within his own day.

Hail ye gods who are in the hall of righteousness, who have nothing wrong about you ; who subsist upon righteousness in annu, and who sate themselves with cares, in presence of the god who resideth within his own orb : deliver me from babai who feedeth upon the livers of princes on the day of the great reckoning.

Behold me : i am come to you, void of wrong, without fraud, a harmless one : let me not be declared guilty ; let not the issue be against me.

I subsist upon righteousness : i sate myself with uprightness of heart : i have done that which man prescribeth and that which pleaseth the gods.

I have propitiated the god with that which he loveth. I have given bread to the hungry, water to the thirsty, clothes to the naked, a boat to the shipwrecked. I have made oblations to the gods and funeral offerings to the departed : deliver me therefore : protect me therefore : and report not against me in presence of the great god.

I am one whose mouth is pure, and whose hands are pure, to whom there is said " come, come in peace," by those who look upon him.

For i have listened to the words which were spoken by the ass and the cat in the house of hept-ro.

And i have undergone the inspection of the god whose face is behind him, who awardeth my verdict, so that i may behold what the persea tree covereth in restau.

I am one who glorifieth the gods and who knoweth the things which concern them.

I am come and am awaiting that inquisition be made of rightfulness and that the balance be set upon its stand within the bower of amaranth.

O thou who art exalted upon thy pedestal and who callest thy name. Lord of air : deliver me from those messengers of thine who inflict disasters and bring about mishaps. No covering have they upon their faces.

For i have done the righteousness of a lord of righteousness.

I have made myself pure : my front parts are washed, my back parts are pure, and my inwards steeped in the tank of righteousness. There is not a limb in me which is void of righteousness.

I purify me in the southern tank, and i rest me at the northern lake, in the garden of grass hoppers.

The boatmen of ra purify them there at this hour of the night or day and the hearts of the gods are appeased when i pass through it by night or by day.

Let him come: that is what they say to me.

Who, pray, art thou ? That is what they say to me.

What, pray, is thy name? That is what they say to me.

He who groweth under the grass and who dwelleth in the olive tree " is my name.

Pass on, then : that is what they say to me.

I pass on to a place north of the olive.

What, prithee, didst thou see there ?

A thigh and a leg.

And what, prithee, said they to thee ?

That i shall see the greetings in the lands there of the fenchu :

What, prithee, did they give to thee ?

A flame of fire and a pillar of crystal.

And what, prithee, didst thou to them ?

I buried them on the bank of the lake of maait as provision of the evening.

What, prithee, didst thou find there on the bank of the lake of maait ?

A sceptre of flint : giver of breath ' is its name.

And what didst thou to the flame of fire and to the pillar of crystal after thou hadst buried them ?

I cried out after them and drew them forth : and i extinguished the fire, and i broke the pillar, and i made a tank.

Thou mayest now enter through the door of the hall of righteousness, for thou knowest us.

I allow thee not to pass by me, saith the leaf of the door, unless thou tell my name :

" the pointer of truth is thy name.

I allow thee not to pass by me, saith the right side post of the door, unless thou tell my name.

"the scale-pan of one who lifteth up right" is thy name.

I allow thee not to pass by me, saith the left side post of the door, unless thou tell my name :

The scale-pan of wine " is thy name.

I allow thee not to pass over me, saith the threshold of the door, unless thou tell my name :

Ox of seb is thy name.

I open not to thee, saith the lock of the door, unless thou tell my name :

Bone of an-maut-ef is thy name.

I open not to thee, saiih the latch, unless thou tell my name :

The eye of sebak, lord of bachau," is thy name.

I open not to thee, and i allow thee not to pass by me, saith the keeper of the door, unless thou tell my name :

The knee of shu, which he hath lent for the support of osiris," is thy name.

We allow thee not to pass by us, say the lintels of the door, unless thou tell our names :

The dragon brood of renenut" is your name.

Thou knowest us : pass therefore by us.

I allow thee not to pass over me, saith the floor of the hall, for the reason that i am noiseless and clean, and because we know not the names of thy two feet, wherewith thou wouldst walk upon us. Tell me, then, their names.

He who goeth before amsu " is the name of my right foot : and "the truncheon of hathor" is the name of my left foot.

Thou mayest walk over us : for thou knowest us.

I do not announce thee, saith the doorkeeper, unless thou tell my name :

He who knoweth the heart and exploreth the person is thy name.

Then i will announce thee.

But who is that god who abideth in his own hour ? Name him.

He who provideth for the two worlds).

Who, pray, is it ? It is thoth.

Come hither, saith thoth, wherefore hast thou come?

I am come, and wait to be announced.

And what manner of man, prithee, art thou ?

I have cleansed myself from all the sins and faults of those who abide in their own day ; for i am no longer among them.

Then i shall announce thee.

But who is he whose roof is of fire, and whose walls are living uraei, and the floor of whose house is of running water? Who is it ?

It is osiris.

Proceed then : for behold, thou art announced.

Thy bread is from the eye, thy beer is from the eye, and the funeral meals offered upon earth will come forth to thee from the eye. So is it decreed for me.

This chapter is said by the person, when purified and clad in raiment ; shod with white sandals ; anointed from vases of anta ; and presenting oblations of beeves, birds, incense, bread, beer and vegetables.

And thou shall make a picture, drawn upon a clean brick of clay, extracted from a field in which no swine hath trod.

And if this chapter be written upon it, the man will prosper and his children will prosper : he will rise in the affection of the king and his court : there will be given to him the shesit cake, the measure of drink, the persen cake and the meat offering upon the altar table of the great god ; and he shall not be cut off at any gate of amenta, but he shall be conveyed along, with the kings of north and south, and make his appearance as a follower of osiris : undeviatingly and for times infinite.

Notes.

For the significance of this most important chapter with reference to the religion and ethics of ancient egypt i must refer to the introduction. The notes in this place must be confined to the text and its elucidation.

No copy of the chapter is known of more ancient date than the eighteenth dynasty, but the oldest papyri contain the three parts of which the chapter consists. That the chapter is of much earlier date than the eighteenth dynasty is quite certain from the nature of the corruptions which had already made their appearance in the earliest copies which have come down to us. But the three parts are not necessarily of the same antiquity. The second part seems to have grown out of the first and to have been suggested by the mention of the " forty-two " gods and the " negative confession," as it is called, of certain sins. It is a tabulated form in which the gods are named and a sin is mentioned in connection with each god.